

Godwin Budget Provides Allotment Below Amount Requested By MWC

Governor Mills E. Godwin in his opening message to the Virginia General Assembly on January 11, introduced a proposal for a 70 million dollar bond referendum which, if approved, would be used for higher education and mental health.

Of this amount, about 59 million dollars would be used for higher education capital outlay plans and 12 million for capital expenditures in the state mental health facilities. Included in the 59 million dollar higher education allotment would be \$532,000 in general obligation bonds for a number of projects at Mary Washington College.

Earlier, the college had asked for a total of \$2,318,000 in addition to permission to issue \$1,100,000 in revenue bonds to construct a residence hall hous-

ing 200 students. If the budget as submitted by the Governor is approved and the voters of the Commonwealth support the referendum proposal, Mary Washington will be in a position to undertake the following:

Utilities and site work, \$107,000

Replacement of steam lines, \$15,000

Laundry building (\$190,000) and equipment (\$90,000) \$280,000

Elevator — George Washington Hall, \$65,000

Roof Repairs, \$53,000

Converting heating systems from steam to hot water, \$40,000

Botanical greenhouse, \$40,000

In addition to the capital request, the College asked the State to approve a \$10,234,420 operating budget for the next two years. The requested figures included

\$3,544,230 from the General Fund (tax money) and \$6,690,190 from Special Funds (revenue from fees and other sources).

The budget as proposed by Governor Godwin calls for \$2,708,375 in General Funds and \$6,652,100 in Special Funds. Final action on the budget bill is not expected until the scheduled adjournment of the General Assembly on March 28.

The recommended total of \$9,360,475 represents an increased appropriation of \$1,926,413 over the current biennium.

Chancellor Grellet C. Simpson expressed his general pleasure at the Governor's recommendations. He indicated that while the College did not get all that it asked for, both in either operating or capital funds, it still will receive a substantial increase, 18 per cent, particularly in the percentage of General Fund money.

In appearing before a joint meeting of the House and Senate Appropriations Committee, Chancellor Simpson asked the group to consider restoring to the budget funds to permit the College to begin plans for complete renovation of Monroe Hall. The Chancellor felt that despite the reduction in some requests the College would be able to maintain its present and anticipated programs at a high level of quality.



Photo by Ann Gordon Greever

Charles Weidman, one of the founders of modern dance in America, conducted a master lesson here last week.

CHOICE 68 Has Student Participation As Its Goal

By JULIE SEARCY

CHOICE 68, National Collegiate Presidential Primary, is a program underwritten by TIME Magazine. On April 24, 1968 approximately five million students throughout the United States will have the opportunity to voice their opinions of Presidential candidates as well as on foreign and domestic affairs.

Previously students as a whole have had little opportunity to express their political ideas in a unified manner. Many people have claimed to represent student opinion though there has been no

thorough polling of the diverse opinions held by American college students.

'CHOICE 68 National Collegiate Presidential Primary, offers students the opportunity to express their preferences on Presidential candidates and selected issues. With participation open to every university, college, and junior college in the United States CHOICE 68 will be a major political event of sufficient scope to merit the nation's attention and consideration.' This statement by the Board of Directors gives the aim of the program.

At the present time, almost 100 colleges with total enrollments over 5 million students, representing 75 per cent of the total student electorate, have decided to participate in the CHOICE 68 program. The ballot will include both self-declared candidates as well as any others whom the Board feels the students would like to see considered.

The goal of CHOICE 68 is to have a majority of college students participating so that there can be a decisive result. There must be at least, two million responses to have a representative sample.

WUS Campaign Begins With Assembly in ACL Ballroom

By TRACEY ANTLEY

The World University Service Fund Raising Campaign begins tomorrow, February 13th, under the sponsorship of the YWCA. This year's goal of two thousand dollars, to be contributed by students, faculty, and organizations through February 16th, will be used to finance schools abroad in various self-help programs.

The drive will be launched with an assembly tonight at 7:30 in ACL Ballroom attended by Y Representatives, Hall Chairmen, and all interested students. Miss Olga Vorloou, Field Representative of the Southern Region of WUS and Hollins graduate of Greek extract, will speak on the meaning and the goals and achievements of the Service, and a film

will be shown illustrating WUS in action.

YWCA Representatives will address their residence halls in meetings tonight explaining the drive, and Hall Chairmen will collect contributions on their floors during the four-day campaign.

Begun in 1920, the World University Service is a help to self-help program now operating in sixty countries. It is not strictly American, but a mutual assistance, international organization providing necessary funds to universities and students who will use the money to improve student health and food and lodging facilities, and provide needed educational equipment and individual and emergency aid. Besides the cafeterias, dispensaries, and bookshops, WUS builds cooperation and understanding among students throughout the world.

Sally Monroe Is May Queen

The May Queen and her court were chosen by student vote, Monday through Wednesday, February 5-7. Sally Monroe, a senior from San Diego, California was chosen as Queen of the May Court, with Mary Marston as the Maid of Honor.

Donna Jones, Barbara McLaughlin, Carol Potter and Christina Sheane were voted as the Senior Court with Stephanie Boone, Francis Smith, Claudia Stell and Jeanine Zavrel in the Junior Court.

Sophomores voted in the Court included Suzanne Ferguson, Marjorie Jones, Lisa Skillern and Rhonda Stoddert, with Eva Doss, Maureen Hassett, Mary Ann Minnick and Claudia Scott Nichols chosen as the Freshman court.



Photo by Ann Gordon Greever
Sally Monroe

Course Evaluation Booklet To Be Published in Spring

A booklet on course evaluations for the student's use will be published this spring. It all goes according to plan. This publication, which is being done independently and is not related to the SGA course evaluations, will be edited by Barbara Sweet and Alix Thomalonis, both sophomores.

The booklet is to serve as a guide for freshmen, transfer students, and the student body in general as they register for courses, and will contain descriptions of approximately 350 classes. Required reading, tests, grading scales, and effectiveness of the professor will be included in each description.

Differing from SGA's course evaluation which is designed to aid the teacher, this evaluation is "designed specifically for the students to give them an idea of how a professor teaches and what he teaches, so that they can select the course that is most suitable for them," explains Barbara Sweet.

The evaluation will be compiled by teams of interviewers who will meet with a number of students from each course. They will obtain actual information on

texts, number and kind of tests, nature of assignments, and will then ask for the students' evaluation of the professor. Interviews will later be interpreted and assimilated for the final publication. It has been stressed that names of interviewees and all personal information received from them will be kept confidential.

Free University Offers Classes

By LINDA MEDICA

A new element has entered M.W.C. academic life recently. This is the Free University Course system which offers courses, generally given at night, above and beyond the regular college curriculum. No college credit is given for these courses and no tuition or strict attendance is required. The only limitations are that no regular course be duplicated and that only the college community be involved.

An S.G.A. committee, the Free University Committee, headed by Virginia Wheaton, has been coordinating student interest in faculty response. Any student is free to demand a course she would like to see taught and could also teach one herself.

Those courses being offered currently are: Mr. Bernstein's American Indian course, Dr. Shaw's Chinese Language course, Mrs. Hamer's Chamber Music, Mr. Kinsman's and Miss Lang's Understanding Modern Painting, and Dr. Johnson's Objective Ethics. Courses tentatively planned for this semester include: Recent History of Asia, concentrating on Korea and Viet Nam, by

See FREE UNIVERSITY, Page 3

An Introduction

A vital newspaper is one which not only prints the obvious news, but also delves deeply into the facts and reasons behind the news at hand, critically examines existing policies, tries to initiate social change, and condemns what it sees as opposition to the community's goals. As the new Editor-in-chief, I intend to see that the Bulletin is a vital newspaper.

Looking forward to the coming year, I see many possible roles for the Bulletin. For me personally, I believe it will be one of the most fulfilling aspects of my education. I will have opportunities for making contacts, gathering news, assimilating it into meaningful presentations, forming opinions, and, most important, sharing my information and views with the readership.

The opportunity to give and to care is quite meaningful to me. I think any person who has the interest and ambition to become active in journalism must, by necessity, have a strong social conscience. An editor must believe that the work he is doing is a definite service to his community. It is a service in that he can inform the public of coming events and past data, but more important, an editor strives to make his audience aware of the conditions surrounding them — aware of the ambiguities and hypocrisies of the world; and he tries to make suggestions as to how these problems can be overcome. He points out the importance of freedom, truth, imagination, and the creative spirit, and hope that he and his readers can work together to make them into realities.

Just as I see the Bulletin as a part of my own education, I also want it to be a part of the education of every student at this college. I will express my opinions every week and will hope for a response from you. Whether this response is totally favorable or violently unfavorable is of little importance. If it is a thoughtful response and one which has caused you to examine your own beliefs, then I will have achieved my purpose.

LV

Will the Real Jane Bradley —

Last spring Jane Bradley presented sixteen goals which she planned to achieve if elected SGA President. To date, only three of these promises have been fulfilled successfully. Eight others have been attempted and the remaining five seem to have been completely ignored.

Big deal. Even if all her platform statements had been achieved completely, it is doubtful that the campus would have seen any radical changes. Yet despite her weak campaign, Jane Bradley's actions this semester have shown her to be an excellent Student Government President. Her influence in getting students on the five day week committee, her recognition and consideration for minority opinion, and her strength in keeping Executive Committee working together as a unit have been important contributions to the campus.

So, why the dull platform? Many of Jane's suggestions, such as "Channeling tutorial programs through all the dormitories," and "the compilation of dorm libraries," while of some importance, were not the major issues of the day and no way reflected Jane's personality and strengths. Perhaps she felt that her chances in the election would be jeopardized if she openly stated her own beliefs. Or perhaps this type of platform has become traditional over the years, and she was merely following convention. Or, even worse, maybe the structure of our Student Government is such that it cannot handle major issues facing students today, and must concern itself solely with "clerical and janitorial" functions.

Whichever is the case, let us hope that changes are made this year, so that next month's elections can be spirited ones based on frank and open discussions with the candidates. Students must know the kinds of things that are concerning our candidates and the directions in which they intend to lead us before anyone can vote confidently.

Letters To The Editor

Dear Editor:

In ten days, I will graduate from this college, and I would like to make my first and last contribution to the BULLET before leaving. Upon reevaluating my three and a half years here, I have come to the sorry conclusion that, had I to do it over again, my choice of school would have been different.

Of 125 credit hours which I have taken at Mary Washington I consider 44 of these, over one third of my under-graduate work, to have been almost completely wasted. By wasted hours, I mean those which would have been better spent in sleeping, courses from which I gained nothing more than reading of the textbooks, which I could have accomplished just as well on my own.

In monetary terms, I feel that approximately one third of the \$1750 spent by my parents for tuition has been spent for nothing.

In general, however, I imagine that the academic education to be gained here is as good as what is offered elsewhere; all schools have a certain number of excellent, as well as poor, professors. On the other hand, the deficit which could be made up by other facets of college life was not filled here. Of the substantial number of special lectures which I attended this year, for example, only two offered anything of interest beyond that which could have been gleaned equally well from The Saturday Evening Post.

Mary Washington does offer a substantial number of extra-curricular activities, but I have failed to find a significant number of meaningful activities among these. A prime example of this lack is the MWC chorus, which should be a productive activity but is instead a frustrating experience.

The most distressing aspect of life here is an over concern with pettiness — concern about masking tape on the walls, the issue of the dress code, the petty nastiness of 75% of the Residence Directors under whom I have lived.

For me, college has certainly not been an unhappy experience, but rather an indifferent one. I realize that things could have been much worse, but they could have also been much better.

Sincerely,
LOUISE STEINMARK

Dear Editor:

Dr. Johnson's recent articles in THE BULLET have prodded some thoughts of my own on education which I should like to share with my fellow students for what they may be worth and to whom they may concern. As a sophomore who has returned to college after many years as a wife and mother and at the risk of sounding presumptuous, I offer some observations which bear on his theme.

Basically, Dr. Johnson is opposed to "education by fear," which he feels is inherent in the current grading system and in the combination of intimidation and coercion that goes under the name of teaching today. He thinks that creativity in the classroom — anything approaching excitement in learning by way of lively exchanges between student and teacher — is impossible in a situation where the teacher can act as "dictator" of the class.

Under pressure of grades, students do little more than remem-

ber facts without bothering to think about their relationship thereby missing their opportunity to learn to think. Education is thus reduced to a mere game of "catch" where the teacher tosses the class information which is obediently (and anxiously) tossed back to him on schedule. He urges us all, therefore, to re-think our purposes and stir up a kind of intellectual renaissance where students will demand more of their teachers, their schools, and, by implication, of themselves.

As a student who is enthusiastically enjoying the chase after the degree we all seek, I, for one, endorse what my former Biology instructor has to say. But there is a dilemma in any kind of "rebirth." How can one major upheaval satisfy the particular needs of each of the girls here and still enable the administration to fulfill its obligations as a member of a larger educational body? Assuming that our collective purpose — both student and faculty — is to enjoy the special advantages of membership in a small, liberal-arts college, it is plain that the essence of Dr. Johnson's renaissance is a refinement of our opportunity here and now. The question then becomes, how do students learn to think and how do they discover joy in their work? Narrowing it further, the question inevitably turns on a discussion of methods in teaching which I am not competent to judge.

However, my impression after almost six months at Mary Washington is that many girls who come here with hopes that college will be a mysterious improvement over their high schools soon lose their enthusiasm. Panic quickly replaces pleasure in learning as ill-advised, heavy schedules coupled with undisciplined individual work habits combine to defeat the once confident student.

By the time finals have come and deadlines for numerous papers appear, the student (and, particularly, the new one) has become desperate. One hears frantic talk of quitting, marrying the boy friend to escape, and the agony of explaining to ambitious parents why one got a D in a favorite subject. How, in-

deed, can there be a renaissance in an atmosphere of mingled tension and guilt when students discover school hasn't changed from one level to another, it's simply more torturous than it used to be.

Impractical and visionary as it may be, I suggest that if the administration were to enable those students who want to tackle college work at a more leisurely pace than is common practice, Dr. Johnson's "dictatorship" of the instructor would die a natural death. If the demands for a heavy "minimum course load" were reduced to three or four subjects at most so that reading could be less superficial than it is at present, there would be a new spirit of inquiry, I'm sure, among the girls in most classes. In a word, my suggestion is to slow down. To allow those who seek it the right to wallow in knowledge at this court of learning which is a college, administrations must grant the student first the luxury of time. She is here at this time and in this place to absorb all she can what great minds have to say on an infinite number of subjects. She is here to taste wisdom from the printed page and, hopefully, from the mouths of her teachers, that she will leave college with a high sense of purpose and of her own worth solidly tutored in enough of the humanities to make her truly human. When will a student ever again be able to relish learning in an atmosphere of paced leisure if it is not in her undergraduate days? Too soon she marries and complicates her life with the needs of others. Too soon she entangles herself in the responsibilities of daily details of living which fret and hamper her intellect. Yet she will be a better person — friend, wife, mother, teacher — for having spent a few years in the company of agile minds, both living and dead, who can still teach her to reason and to care.

Sincerely,
Elizabeth Coffin
(Mrs. David P. Coffin)

The Honor Council regrets to announce that one student was dismissed from MWC during first semester for the honor offense of plagiarism.

The Bulletin

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Delegate Attends Student Power Conference

By MARILYN PREBLE

As a delegate to the First NSA Student Power Conference, held in Minneapolis earlier this year, I had little idea of what to expect, what to learn, and what to bring back. I also found that none of the other 350 delegates knew what was going to be accomplished; we had come only to confer and to exchange our ideas and try to take back to our respective schools the concept of student power.

The first scheduled event was a banquet Friday evening at which Ed Schwartz spoke. His speech was a challenge to us to find out what and why it needs to be talked about. He encouraged expression and questioning of our own beliefs in Student Power and required us to determine what student power should or should not be and why the modern student needs power on his campus. The speech is available to anyone who would like to read it.

Later in the evening we participated in "Workshop" groups discussing basic problems of our own colleges, such as dress rules, drinking, courses, cutting, bad faculty, and the administration. I participated in one meeting to discuss the problems of small Universities and Colleges. We established nothing; we merely expressed our frustrations.

The next day I attended a workshop on Tactics of Educational Reform, which I found to be an area of great importance. There was a discussion of the reasons for student involvement in the curriculum and a debate over the areas and extent of involvement in these reforms. This is the area where faculty should be instrumental in helping the student voice his concern over courses and problems within departments.

At a major evaluation on Sunday, many delegates expressed dissatisfaction with the conference. Personally, I feel it was

not a failure for I was able to formulate ideas and reasons concerning Student Power and, even better, I was able to consider my former views about Student Power at Mary Washington and re-evaluate them.

There was support and general acceptance of these basic ideals concerning Student Power: 1. A clear distinction made between the administration granting us a change in the social rules, and the administration granting us power over an area of social rules; 2. Student Power is an attempt to create community between students of a university; 3. Students should run their own institutions — Student Government, organizations, campus press, dormitory life, social rules, and anything which students and only students must obey; 4. Students and faculty

should share responsibility for curricular development; 5. Students, faculty, and administration should participate in discussions affecting the entire university; 6. Students must maintain a standard for the process of obtaining Student Power, that is, the involvement, interest, and participation of the students of the nation; 7. When students advocate change of power, the desire for change must be well defined and well supported. This is necessary for the Administrators as well.

During the weekend I found that I could refer only to generalities concerning Student Power on the National level. It is only when the individual colleges decide what is needed in individual cases that Student Power can become specific. My basic conclusions were that Mary Washington is not by far as conservative as many other colleges.

I concluded that our major problem is lack of definition of jurisdiction. As students I do not feel we know what the Student Government can do. Is it independent of the Administration and could or should it be? Also there seems to be a great deal



Photo by Tacey Battley
In the wonderful world
of books...

of lack of communication between the Administration, the Student Government, and the students. This should be improved to insure that all groups are informed on the activities of the others. As students, it is important that we be aware of the objectives and goals of the Student Power Movement, whether they be applied to this campus or not.

'John Brown's Body' Opens At Restored Ford's Theatre

By CAROLYN DAY

The National Repertory Theatre opens a fourteen-week engagement at the recently-restored Ford's Theatre in Washington on February 12. Stephen Vincent Benet's "John Brown's Body," an appropriate choice for the premier performance, will be the first production on Ford's stage since Lincoln's assassination closed the theatre more than a century ago. This moving Civil War saga will alternate with presentations of Shakespeare's "Comedy of Errors" and Oliver Goldsmith's "She Stoops to Conquer" until May 18.

Director Jack Sydow, who won a "Tony" nomination last spring for his direction of Lincoln's Center's "Annie Get Your Gun," has devised a new staging for "John Brown's Body." The entire company will appear in the drama, emphasizing the epic proportions of Benet's subject matter and personal vision. G. Wood, a veteran of NRT who has appeared in leading roles in five consecutive seasons, will be seen onstage both in the title role and in the part of Abraham Lincoln.

"The Comedy of Errors," Shakespeare's maiden venture into comic theatre, represents NRT's first production of his work. A confusion of identities involving two sets of twins, a pair of sisters and a mad magician is the basis of the tale. G. Wood will direct as well as perform in a major role in this comedy. Costume designer is Jane Greenwood. Both this production and "John Brown's Body" boast Liza Redfield as composer and settings by William Pitkin.

Prior to 1865 "She Stoops to

Conquer" was frequently a drawing-card at Ford's. This play will, unquestionably, prove as entertaining for the 1968 audience as it was for those who applauded it in Lincoln's day. Justly regarded as Goldsmith's masterpiece, "She Stoops to Conquer" adds the playwright's quick, incisive wit to a plot which is amusing in itself — at once charmingly complicated and skillfully manipulated. James D. Waring will direct; the costumes are by Alvin Colt.

NRT is offering tickets at half-price (\$2.50) to all students in groups of ten or more and to teachers accompanying them. The discount applies to all performances.

Tickets may be ordered by writing to the Director of Student Services, NRT, P.O. Box 7217, Benjamin Franklin Station, Washington, D. D., 20004.

NRT also makes available a brochure containing authoritative critical analyses, historical notes, suggested references, and discussion questions. Copies will be supplied without charge upon request, at a limit of one brochure with each ten tickets ordered.

Meetings of students with members of the cast and technical staff for discussion of each play will be held following each performance; interest in this facet of the program should be indicated when the request for tickets is made. should be indicated when the request for tickets is made.

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Free University

from Page 1

Dr. Van Sant, Urban Development, by Mr. Jessen, The New South, by Dr. Bunt, and Puritan Influence, by Mr. Saunders.

When asked his opinion of the program, Dr. Johnson said that it was a magnificent idea; it gives the professor a chance to teach something new, to go into an area that is his avocation, like philosophy, and not his main interest, which is biology. Mrs. Hamer brought up the fact that the Free University Courses could fill some of the gaps in the regular college program by concentrating on a specialized field, like chamber music, which is not only usually treated in depth.

The system could be more valuable, according to Mr. Bernstein, if the students themselves took a more active part. A course would be just as valid if a group of students taught it in conjunction with a professor.

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I do not want this poll printed in the Bulletin. As soon as anything is printed in connection with sex, sex will be associated with the campus —"
Quote from a returned questionnaire

Mary Washington Girl

(Editor's Note: The following analysis is taken from the results of a survey conducted by Susan Wagner and March McLaughlin with advice and assistance of Charles Sletten.)

By SUSAN WAGNER

In December, a questionnaire concerning students' attitudes toward sex was given to 304 students chosen randomly by taking every seventh student of the dormitory students at MWC. With a 95% return (289 questionnaires), it appears that the survey is valid, not only because of the high percentage of returns, but because the sample proved to be very representative. As of December 19, 1967, the dorm population was 2031 and the actual percentage by classes was Freshmen 34.3%, Sophomores 26.4%, Juniors 22.8% and Seniors 16.5%. Our sample is represented by Freshmen 31%, Sophomores 27%,

Juniors 26%, Seniors 16%.

Divided by residence, the actual percentage of Virginia residents is 69.9% and out of state residents 30.1%. Our sample is represented by 72% Virginia residents and 28% out of state residents. All of this is consistent with what one expects from random sampling, and the sample seems to be representative of the college dorm students.

Eight of the twenty-three questions were cross-tabulated with college class, place of residence, type of residence and religion. These cross-tabulations will only be referred to where they are significant. Tables 1, 2, 3 illustrate the number of students by class who feel that their attitudes have changed since they've come to college and how this has affected toleration of the behavior of others and has affected their own behavior. It

is interesting to note the large difference between the freshmen and the upperclassmen (especially the juniors.)

When asked if their new attitudes agreed more or disagreed more with specific groups, it was found that of the 194 who said their attitudes had changed, 17.1% agree more with their mother and 51.3% disagree more; 15.4% agree more with their father and 42.7% disagree more; 23.1% agree more with peers before college and 35% disagree more; 74.2% agree more with peers at college and 8.2% disagree more; 9.2% agree more with their church doctrine and 43.2% disagree more; 17.5% agree more with friends, relatives and associates of the family and 34% disagree more; 34.5% agree more with men they know and 11.3% disagree more.

The most striking result are the greater agreement of the student with peers at college and men that they know, and greater disagreement with mother, church doctrine and father.

Of those students who indicated a change, 69.1% attributed it to their friends at college; 51.5% to the men they date; 17% to the "Big Weekend"; 10.8% to their teachers; and 39.7% to "other" (frequent responses to this question cited maturing and "the man I love" as factors).

Asked if their attitudes and the men they date conflict, 16.2% said yes, 31.5% said no and 50.9% said partially. The juniors had the smallest percentage answering "no" and the largest percentage answering "partially". The other classes remained fairly consistent with each other.

An attempt was made to define the "New Morality" (see Table 4), and the "conventional morality." The definition given to the latter was quite "puritanical," and it is not surprising that only 6.9% agreed with it, and 88.6% disagreed.

A significant finding revealed that although only 6.9 per cent agreed with the definition of the "conventional morality" (which was admittedly extreme), 63 per cent stated that these standards still influenced their behavior (the belief that sexual activity should be as limited as much as possible, preferably to marriage, that sexual intercourse is primarily for reproduction and is evil or shameful or very dangerous), while only 27.7 per cent

said these standards did not influence their behavior but at the latter several girls said they often caused guilty feelings or concealment.

Differences between students who are Protestants and those who are Roman Catholics (the other categories are too small for analysis), are negligible except in one case: when asked about the "New Morality", 44.4 per cent of the Catholics agreed, while 55.2 per cent of the Protestants did. Some typical comments ran along these lines: "When I sit down and really think about it logically, the 'New Morality' seems to make sense to me, and I wish I could believe in it and practice it, but something in my background and upbringing and subconsciousness would never allow me to allow me to apply those ideas to my own life" or "All very idealistic but we don't really have a 'new morality' — our society is still ultra-ultra puritan and is going through all sorts of complexes and neurosis because of it."

Agreement with the "double standard" ran low with 76.5 per cent disagreeing, yet the percentage of girls who felt that the standards of sexual behavior should be the same for men and women was only 70.6 per cent (some girls allowed for the "male nature"). After cross-tabulating, it was found, interestingly enough, that Protestants had a higher percentage (16.6 per cent) agreeing with the "double standard" than Catholics (11.8 per cent), and that freshmen with 33.7 per cent agreeing, exceeded the other classes combined, in the number agreeing with it.

In reference to individual attitude towards sexual intercourse between unmarried people, 23 per cent felt it was always wrong; while 69 per cent felt it depended on the individuals. Asked how they would react to discovering a close friend was having sexual intercourse, only .3 per cent said they would end the friendship (1 person); 14.5 per cent would lose respect for her; 46 per cent would not be affected; 8.7 per cent would feel unable to communicate with her; and 30.8 per cent stated alternative reactions. It is interesting to note that 26.4 per cent of the Catholics said they would lose respect, while only 11.8 per cent of the Protestants said

they would react this way. And of those who said they would lose respect, there were 21.1 per cent of the freshmen as compared with 8.1 per cent of the sophomores.

Another interesting fact is that 65.7 per cent of the girls felt that the girls they know well at MWC have little or no sexual intercourse, while only 33.9 per cent felt that there was little or no sexual intercourse among "all" the students at MWC, though about 29 per cent said that they had "no idea" or didn't know.

When asked if they thought the infirmity should dispense contraceptives upon request of a student, 68.1 per cent said "no"; and 68.9 per cent felt the school should initiate a sex education program with voluntary lectures and discussions and only 9.8 per cent thought there should be no kind of program (though one girl said that she was under the impression that U. Va. was doing an great job in that area.)

Asked about permitting abortion, 69 per cent said it should be permitted in special cases; 20.1 per cent in all cases; and 8.3 per cent in no cases.

Reactions to the survey have been varied, and many felt we missed the point by leaving out the difference between what a person does and what she thinks. Others felt we lost the whole meaning of sex. Our purpose was simple to get an idea what student attitude was towards these aspects of life, not their private practices, and though the survey undoubtedly has many flaws (e.g. some students not answering all the questions), the discrepancies are amazingly quite limited and, therefore, the results can be considered a valid approximate indication of student attitudes.

A similar survey was conducted by Dr. Paul Gebhard at Indiana University who polled 1200 men and women in colleges across the nation and found among other things that "the trend is still towards sexual equality with the female regarded both by males and herself as less a sexual object to be exploited, and more as a fellow human with her own needs, expectations and rights." Judging from the results and comments on the questionnaires, that same struggle appears to be being waged here at Mary Washington.

TABLE 1

Have your attitudes towards sex changed since you've come to college?

College class	Yes	No
Freshmen	30.4%	69.6%
Sophomores	81.3%	18.7%
Juniors	90.5%	9.5%
Seniors	84.4%	15.6%

TABLE 2

If yes, has this made you more tolerant of the sexual activity of others?

College Class	No	Of some kinds	All kinds
Freshmen	15.3%	57.7%	2.7%
Sophomores	10.0%	61.7%	28.3%
Juniors	7.4%	47.8%	44.8%
Seniors	8.1%	51.4%	40.5%

TABLE 3

If yes, has this made you more tolerant of your own sexual activity?

College Class	No	Of some kinds	Of all kinds
Freshmen	28.6%	60.7%	10.7%
Sophomores	31.1%	54.1%	14.8%
Juniors	7.4%	71.6%	21.0%
Seniors	10.8%	78.4%	10.8%

TABLE 4

The "New Morality" can be defined as a belief that sex is natural and good and should be dealt with openly and that sexual intercourse depends only upon agreement between two people who take into account the factors important to them. Do you agree with this view?

College Class	Agree	Disagree
Freshmen	47.2%	52.8%
Sophomores	54.1%	45.9%
Juniors	74.0%	26.0%
Seniors	63.9%	36.4%

Are We Facing The Consequences?

By MARY ANN BURNS

"Moral is what you feel good about; immoral is what you feel bad about."

Ernest Hemingway

The "New Morality" has been exaggerated to the absurd while ignored to the outrageous. Its proponents have praised as loudly as its opponents have condemned, while the undecided caught in the crossfire have been trying to discover what the shouting's about. The fact that no one pro or con can effectively define the "New Morality" to the satisfaction of even a small minority makes the search difficult. The undecided can find someone to

say it's old, and another to say it's new. Still another will hedge by claiming it's borrowed, and more than likely it wouldn't be very difficult to find someone to swear it's blue. It seems most are searching for one all-inclusive summary of the "New Morality", and are reluctant to say it is all of those things, as indeed it is. It is all of those things, and more, for its underlying principle of freedom from external restraint has been interpreted all of those ways, and more. In other words, since no one interpretation is right or wrong, all must necessarily fall under the misnomer "New Morality."

But certainly its newness and

blueness are of little consequence; these and similar "New Morality" trivialities have been discussed to the point of disgust and/or boredom. The "more" of the "New Morality," that is, the interpretations of great consequence are happening everywhere today; we need not look for future implications or past associations for conversation. Limiting the "New Morality" to Now Reality does not stifle the controversy.

All the way always in all ways is doubtless the most extreme interpretation of the "new" freedom. It is also, contrary to many parental opinions, the most rare. Our generation has reacted to the

See GIRLS, Page 7

Discuss The "New Morality"

Flirtation Without Flesh

(Editor's Note: This article is reprinted from MOTIVE, the magazine of the Methodist Church. Michael Novak is on the faculty of the Special Program in Humanities at Stanford University, and is co-author of the book VIETNAM: CRISIS OF CONSCIENCE.)

By MICHAEL NOVAK

Americans, the editors of Realities once declared after a two year study of American life, know nothing whatever of the life of the senses. Yet Christianity — the American religion — holds that the human body will rise again; the flesh is holy.

Why, then, is there no cultivation of the nude among American Christians? Why the extraordinary embarrassment of Christians about their bodies? Why do Christians hide what is precious?

Every American, it seems, has an obligation to have body odor and bad breath, in order to combat the manichees: soap-makers, and toothpaste producers, bottlers of mouth rinses and dealers in deodorants. European visitors conclude after an evening of television that an American will never marry a partner who uses the wrong hair oil, and that more important than staring ideas is sharing brands. As for Doris Day movies and "family entertainment", it is shocking how American audiences delight in titillation without orgasm, flirtations without flesh. Quite possibly no more immoral entertainment has ever been produced, under the guidance and insistence of censors. "Look, but don't touch!" the American girl says in the backseat of the car; and Playboy bunnies chant the chorus. Yet, to Doris Day an Oscar for representing the American sickness best: "Hometown U.S.A." doesn't want to see real men and real women in real sexual relationships, but only well-groomed flirts who, though they hold their kisses long, never taste the sweat and smell the smells of genuine human love.

Americans try to live without their bodies and hence without affections. In a country whose most important product is progress, where every product is "New and improved," there is little room for death or age or infirmity. People don't encourage birth or death in America, except through glass and hygienically. Even tomatoes no longer smell of sun and earth but inwardly of chemicals and outwardly of cellophane: "Untouched by human hands."

The Bulletin staff would like to extend its thanks and appreciation to Mr. Charles Sletton of the Sociology Department who played an indispensable role in helping us write a scientific poll and who gave much of his time in helping us make scientific tabulations and analyses. We would also like to thank Mr. Sletton's "Methods of Social Research" class who also gave their time to tabulate the results of many polls.

Much worse, human beings have forgotten how to talk and to love, and many have never known community. Even in their own homes, where they are reportedly much loved, many have never spoken what they think and have forgotten how to feel. "She's leaving home after living alone for so many years." Americans, having forgotten, must learn again to communicate as infants learn to walk: slowly, gropingly, unsteadily. When was the last time, in America, two human beings spontaneously and easily touched one another to the depths of the soul because humanity still flickered in their hearts? American civilization is at war with humanity; stamp out sensitivity.

Compete. Play records for pregnant mothers, hang mobiles over infants, rush children into reading. Behave in kindergarten, learn good habits in grammar school, be popular and study hard in high school, get into college, win acceptance for graduate school, outdistance others for fellowships, begin high at a young age in a promising corporation; live up to normality.

No stray emotions. No vagrant thoughts. No dalliance. We mean business. It's a mean business.

Don't ever read a dirty book. (What's a dirty book?) Watch family television instead. Tuesday night: six murders, seventeen fist fights, three crooked business deals, seven lies in the name of national security in the game of cold war intrigue: something for every member of the family. Not a single breast

is caressed, the human body alive with the suppleness of spirit is never unveiled, and grown men and women never even suggest that lamies originate in loving tumbles on a double bed: you can steal the atom bomb but sex is still a secret we don't even tell ourselves.

Madness! Americans can't touch one another, men and women, casually, to comfort and caress. The sense of touch has been electrified like a prison wall with helpless humans locked inside.

Why don't males ever cry? Are there emotions it is illegitimate to feel? What do men do with them, then? (They fight.) If a man wants to tell someone that he is lonely, that he aches, that he simply wants to talk to someone seriously, must he shoot someone to attract attention? Doesn't anyone around listen to human beings? If the Martians ever get here, they'll discover Americans built this country for machines. Serious discourse is the humming of air conditioners, clocks and factories. Husbands and wives speak to each other on the average seventeen minutes a day.

Rekindle the revolution? Lean over and touch the person next to you. Let him get through to you — let him get inside. Even with the population explosion, you've got plenty of room in there.

Without social, political and economic action, sensitivity is not enough. Without sensitivity, action is not enough. The revolution is human or not at all.

It Could Happen Here!

By GLENNA BOOTH

Violence is a trait quite apparent in today's America as is evidenced by our mass media, i.e. daily newspaper stories of rape, murder, and rioting or the evening television programs. But violence is not the only trait on the scene today, another has been chained permanently to it — apathy. It is terrifying enough to think that someone, anyone, can be killed in the daylight, but it is even more frightening to think that there is a strong possibility that everyone who sees the murder is just going to stand there and watch. Thus, there would be another victim of the violence and apathy of the world. "Oh well, sorry, but that's the way the world is." But it's little comfort if it was your friend or your sister. Phil Ochs summed up the current situation in a merry, little song: "Oh Look outside the window, there's a woman being grabbed. They've dragged her to the bushes and now she's being stabbed. Maybe we should call the cops and try to stop the pain, but monopoly is so much fun, I'd hate to spoil the game."

We are in school and our game is education; our world has neither of these characteristics on the same basis as society in general. We live "high on Mary's hilltop" surrounded by a sort of enchanted forest which separates us from the rest of the world. But the

gates to our fortress are not locked, and a public road trespasses onto our land. This admits anyone from the other world who wishes to enter. Mary Washington is a school for girls, and this fact attract an undesirable element of demented minds. Our atmosphere is not pervaded with the same air of violence and apathy that some people must breathe;

However, what about at night? The number of students walking around dwindles considerably after dinner, and is down to almost nothing after the library closes. Our campus is well-lighted and it is known that a well-lighted place is likely to be a safer place. But it cannot be totally lighted, so there are dark spots around, which are listed in the handbook on page 42. We have a small but very effective police force, and over two thousand people who wouldn't hesitate to call them. Even so, there have been occurrences after dark; girls are followed through the woods; there are prowlers around the dorms. These are not in such quantity as to inspire terror at the thought of leaving your room to study in a classroom at night, but they are enough to merit not going alone and taking a well-lighted route. There is no need for fear, but there is a need for caution. Therefore, take heed; it can happen here.



Photo by Tacey Battley

Personal conflicts torment the life of this student.

Advertisements Illustrate Human Needs and Drives

By PATSY LEWIS

Advertising is one of the most important aspects affecting human behavior today, for it appeals to man's basic desires and needs. Advertising in the last generation has become more open, more extensive, and more free. How much of this freedom in advertising is affecting the younger generation is a question under much discussion today, especially by some of the concerned older generation, who fail to comprehend the new freedom movement.

A significant part of human behavior and buying is involved with purely psychological meanings that have nothing to do with engineering triumphs, chemical discoveries or the large economy size. Since this is so, advertising must concern itself with these psychological meanings. People buy to satisfy psychological wants which are just as real as biological wants.

Social scientists say that all human behavior which is not purely organic is a form of self-expression. We strive to cope with our feelings of inadequacy, our hunger for acceptance by others and our desire for recognition. These motivations establish definite goals which become very real to the individual. In this yearning for self-expression we reach for products, for brands, and for institutions which will be compatible with our schemes of what we think we are or want to be.

Advertisers have taken this theme to use motives appealing to the conscious and the unconscious needs of people. Psychoanalysis reveals that individuals have certain conscious needs, for instance the male needs to be constantly confirmed of his masculinity and the female needs qualities and her sexual appeal. Also in our society there is a real fear of age, thus to join the younger generation and to

think young is often the subject of much advertisement. This type of self imagery plays a significant role in motivating our daily behavior.

Much of the advertising in America centers around sex. The puritan tradition looks askance at sex, as do a great many fathers and mothers. Bombarded with rigid social taboos from one side and sexually enticing advertisements from another side the hapless youth often become bewildered.

There are few appeals in advertising that equal the force of sex. It is one element that arouses the immediate interest of both men and women. Also it has the greatest universal acceptance of all stratagems ever used in advertising. There are hidden unconscious feelings that sex arouses such responses as making the beholder feel young, reassuring men of their masculinity and women of their femininity. Also sex is one of the most basic of all emotions and serves as a status symbol to some people.

Youth are inclined to imitate the person using a certain commodity in advertising. Important is for the person in the advertisement to be of such a type as the prospect would wish to imitate. However, this revelation does not always concur with the accepted version.

Also conventional advertisement presents someone who by the use of the product has made himself or herself more attractive to the opposite sex. This one desire influences most youth more than any other desire and often it is with this goal in life that one's personality is formed and this is done through the unconscious desires and fears. By presenting these unconscious desires in the open the advertisers are bringing the unconscious to the conscious and influencing almost every aspect of life.

Several Contraceptive Devices Explained By Expert

By SUSAN HONNEGGER

(Interview with Sue Mills, House President of Willard Hall as told to Susan Honnegger.)

Interviewer: It was recommended that I come to you to discuss certain aspects of birth control. Could you give me some idea of your qualifications on the subject?

Sue Mills: The summer before last I filled in for a time in a Planned Parenthood Program in Baltimore, and this last summer I lived with a Methodist minister and his wife in Baltimore as part of an inter-city poverty program. The job entailed a lot of visitation which brought me in contact with the problem. In the first semester of my freshman year I gave an extensive research report for my health course on birth control, and have been requested to give it every semester since for the health classes, revising it with the most recent information.

Int.: Do you think there is a need to give information on birth control outside of helping married couples or those with health problems? Is it necessary for single girls from middle class backgrounds to know about birth control before marriage?

S.M.: I believe that single girls should have an opportunity to make an intelligent decision concerning use of birth control whether that be before marriage or after, though I myself favor only the latter. I have found that even among educated college girls there is a dearth of information — many don't know where to go for information or hear and believe misleading rumors. There is still a fear, an aura of suspicion, with anything that deals with sex. Many feel that their interest in the subject will label them in the eyes of others.

Int.: But don't you think that the knowledge of birth control before marriage will lead to promiscuity?

S.M.: If a girl intends to have sex relations before marriage, she usually sees to it that she knows the right information beforehand. If the tendency is there, it will find an outlet, birth control or not. My concern here is that I would rather see a girl take pills before marriage than have an unwanted child become a horrible fact — or have a forced marriage which is equally bad.

Int.: Then what advantage does the knowledge about birth control offer the single girl?

S.M.: I think it is safe to assume that most students even as Freshmen begin looking forward to marriage. Some mental preparation is necessary beforehand to facilitate the married adjustment period. For many girls who will marry men who will still be continuing their education, the beauty of the married relationship is marred by fears of an unwanted child. This leads to an often still, unnatural attitude toward sex, and the psychological efforts on both partners can be destroyed. Birth control is also a definite help to those whose health is delicate and who can't have too many pregnancies without serious ill effects. On a larger scale, population explosion unless curbed by birth control will seriously effect life. It will lower the caliber of education. There will be more children and less means of delivering them from ignorance. We can't afford to risk the future of humanity because of indiscriminate personal desires.

Int.: Why haven't older methods of birth control served as well to overcome these problems?

S.M.: Chiefly because none of them were particularly effective.

They rhythm method stems from abstinence. Once science learned more about the reproductive system of the woman, it became known that certain times were better than others. The rhythm method assumes a normal cycle and it takes 4 to 9 months to determine the individual woman's cycle by taking the temperature daily. Supposedly there is a drop at the time of ovulation, but any emotional upset, even a cold, can change the reading. Prophylactics in the form of douche, foams, creams and suppositories are meant to prevent fusion of egg and sperm, usually by killing or weakening the sperm, but there have been many loopholes which allow for error. For example, suppositories depend on body heat to melt their chemicals, and usually must be inserted 15 minutes before the act. This takes complete and total control. The psychological aspect of using such unnatural methods in close association with the time of the act, embarrasses many couples, especially newly weds.

Int.: What are the chief methods supplanting these practices?

S.M.: There are three major ones — the IVD, diaphragm and pills. The IVD (intra-uterine device) is made of soft plastic in the shape of coils, loops, circles, figure eights according to the pharmaceutical manufacturer. It is believed that the IVD speeds up the passage of the egg through the fallopian tube, so that the egg has little time to develop and attach itself to the uterine wall. The device must be fitted and inserted by a physician. Usually doctors will not recommend the device until after the first pregnancy for reasons to fit and comfort. Yearly check-ups are also recommended to see that the device is kept in

The diaphragm is a collapsible metal ring or heavy plastic

with a sheet of rubber across it — SHAPED like a concave lens. It is used with a cream that serves as a lubricant and spermicide. The device covers the mouth of the cervix and prevents sperm entry. It should be fitted by a doctor who will instruct in its use, but after that, the woman does insertion up to eight hours before and definitely eight hours afterward. Removal is for hygienic reasons.

The pill works on a chemical basis triggering the release of the female hormone progesterone. This hormone causes the ovary to cease production of the egg and chemically creates an artificial pregnancy. This is why many experience morning sickness as in a normal pregnancy, but this is inherent to the individual and not the pill. This effect is only present at first. In taking the pill, day 1 is counted from the first day of the period, and on day 5 the pill is taken every day thereafter for 20 days. The normal cycle follows 4 to 6 days later.

Int.: Which of the newer methods do doctors advocate most?

S.M.: The overall opinion of doctors leans toward the diaphragm. Whenever there is uncertainty as to the way the device works, as in the IVD, where there is dispute as to whether the device hinders egg development or hinders egg attachment to uterine wall or where the natural processes of the body are induced by chemicals as in the pill — doctors are leery to advocate use. However, the pill is still the most popular and easiest method. It is least associated with the sex act. In underdeveloped countries where uneducated women are afraid of the diaphragm and don't understand it, the pill can be used. The pill cycle corresponds to that of the moon and those who can't read a calendar can gear themselves to the lunar cycle. The pill is also 100 per cent effective. In every case where pregnancy has resulted while taking the pill, a day has been missed. Blaming the pill on the rise of multiple births or the difficult childbirth of some is handy for giving an immediate explanation of "why this happened," but there is no proof of back such statements. In cases where the IVD and diaphragm are rejected by the body for other than faulty fitting by the physician, the pill is the only answer.

Int.: Would you like to add anything?

S.M.: I feel I must say that birth control is a part of today's world. It has taken 100,000 years to populate the earth with a billion people and in less than 30 years this number has doubled.

Poor or not, we are all part of a rapidly growing world population, and we should be concerned with its effects on humanity. Education in all aspects of birth control becomes an individual responsibility for a better tomorrow.

A recent survey by the Pacific Coast College Health Association revealed that nearly half of the nation's college health services currently prescribe contraceptive pills but that only one in twenty-five do so for single women who do not intend to marry in the near future.

Out of 315 institutions polled, —4 percent will prescribe for single, unmarried women.

—8 percent will prescribe for single, unmarried women who plan to marry in the near future.

—7 percent prescribe only for medical purposes.

—26 percent prescribe only to married women students.

—55 percent do not prescribe contraceptive pills.

The study was released by Dr. Ralph Buttermore, president of the Pacific Coast College Health Association and was published in the Wayne State Collegian.

What Happens To The Unlucky One

By JESSIE ELDER

In the wake of the New Morality, there has been a great deal of theorizing concerning the pros and cons of pre-marital sex and birth control, but little has been mentioned of the college girl who must face the fact that she is pregnant.

The administration does not have specific statistics concerning this problem, because they feel that each case is individual and should be judged as such. When the problem does occur, the administration does not act as a disciplinary group. Instead it acts as a counsel.

The position of the infirmary is quite similar to that of the administration. If a student were to come to doctor, it would, again, be strictly confidential. The doctors are under no obligation to inform the administration, and in fact, are obligated not to relay any information unless specifically requested by the student. The student who suspected pregnancy would be sent to the hospital for the proper tests. If it were found that the girl was pregnant, she would be treated by the infirmary. The doctor, though, must report this to the student's parents. This is a requirement made of the doctor, regardless of the student's age. It is assumed that a student is still dependent on her parents.

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An Abortive Attempt?

By CATHY DOVER

Abortion and the laws covering it are old issues in the United States, but they are ones which are being re-evaluated today in keeping with our society's attempt to examine its mores and their roots. Evidence of this awakened interest can be seen by the Conference on Abortion which was sponsored by the Harvard Divinity School and the Joseph P. Kennedy, Jr. Foundation and held this September in Washington, D.C. Theologians, scientists, doctors, and other interested people were invited, and although it produced no concrete results, the conference stimulated interest in the need and direction of change. Another example of forward movement is shown by the state legislatures that have passed new abortion laws which are more liberal than the law which now governs most states — i.e., an abortion is legal if it is needed to save the life of the mother. The revised laws allow for three cases in which abortion is legal: 1. As the result of rape or incest. 2. If the birth of the child would be a mental or physical threat to the mother. 3. If the child can be "reasonably expected" to be born deformed

or retarded.

If one looks at the statistics, one sees a definite need for changes in the present laws. It is estimated that there are now between one and one-half million abortions per year and that only 8,000 of these would qualify as legal under the present laws. Of these million odd women, 80 per cent of them are married and living with their husbands; the majority are not unmarried teenage girls. It seems that the Catholic church serves as the principal blockage to the passage of new abortion laws, which an estimated 71 per cent of Americans feel are necessary. If one examines the position of the Roman Catholic church, one finds that 61 per cent of the Catholics polled would permit an abortion if they thought that the mother's health were endangered. Thus, it seems that new laws are being blocked by a minority portion of a minority group.

When one considers the issue of abortion in light of these statistics, the fact that the laws have not been changed appears almost unconstitutional. The United States is purportedly a country in which the majority rules and the minority is protected. In the case of abortion, however, the statistics indicate that the minority viewpoint is dictating while the majority viewpoint is being ignored.

An answer to this dilemma might be the passage of a law legalizing abortion under any circumstances. This would still adhere to the American policy regarding the rights of the individual because each woman would have the freedom to choose whether or not she wished an abortion. The woman who thought that her child might be born retarded could abort, while the woman who felt that her fetus was a human being with a soul could permit him to be born under any circumstances. In this manner, both the majority and the minority would be protected by the principle of individual liberty.

The end of revised abortion laws is visible to many Americans, but the means towards this end appears to be fogged over. The laws will only be obtained if pressure is applied and the need for a definite change is shown. The Apathetic American will be forced to act if he expects to see results on this question.

Churchmen Condone Birth Control

By MAGGIE BLILEY

While unmarried college students and other young unmarrieds across the country clamor for the right to be administered contraceptives, there remains one large group of marrieds who are denied the benefits of the scientific advances made in birth control. The Catholic Church still forbids her members to practice any unnatural means of preventing conception.

Although this is the Catholic Church's legal stand right now, there are many married Catholics and Catholic theologians who believe that the Church should revise this stand to meet new demands that are placed on married couples by modern society that didn't exist when the Church first prohibited birth control use.

Last April, the National Catholic Reporter, a U.S. newspaper, published a report of Pope Paul VI's birth control commission that leaked through Vatican security.

This commission, composed of 76 lay and clerical theologians, was to study birth control as it affected the Church and her members today and to advise the Pope as to possible answers to the problem.

Fifty-three of these theologians drew up a majority report which agreed that Catholics should be allowed to practice birth control. Only four conservatives collaborated to present the minority report which still condemned contraception.

The majority report was not based only on the impersonal grounds of the need for population control, but mainly on the idea that birth control could contribute to marital love and happiness. The report reads, "If they are to observe and cultivate all the essential values of marriage, married people need decent and human means for the regulation of conception. They should be able to expect the collaboration of all, especially from men of learning and science." And the report also says that birth control is not unnatural because they maintain that man is God's "administrator over... his own fecundity." These theologians also reject rhythm as inefficient and sometimes de-

Girls Probe Consequences Of The "New Morality"

from Page 4

lessening of restrictions on conduct, dress, and sex in several ways, and the role of the "early to bed" has been greatly exaggerated, notably via mass media. It is absurd to claim that 99 44-100 per cent do it," as it is equally absurd to claim 99 44-100 per cent do not. Still there exists the small "always" group, whose most extreme answer to the "New Morality" has brought the earliest factual consequences. Some of these have, by their individual tragedies, changed the illegitimacy and abortion rates. Some are prostitutes, their livelihood strikingly incongruous with our prosperity. For some this "free" life is coupled with drug abuse, as in the case of the Hippies. Still others have VD, and countless have been psychologically damaged. How ironic that those most defiantly for freedom have most assuredly enchained themselves physically and mentally.

And yet many have escaped these limits and rejoined those who have never flirted with them so flagrantly. Situation Ethics is more prevalent interpretation of the "New Morality." Basically, it involves facing each situation with no set standard, thus holding the decision on "to bed or not to bed" until the situation arises. Many diverse people have adopted this concept, the aforementioned "undecided" and "escaped" included. If they decide to stay at that motel for such and such a reason, they too risk becoming victimized, yet invariably situationists are much more self-protective than the "always" group.

But still more common are those who have strongly rejected restraints imposed by churches and/or society, but have neither rejected all restraints nor revived certain ones at certain times. Their code is set and strongly personalized, for they hold dear abstracts which, through experience or no, have become personally tangible. Self-discipline, largely unrecognized as a freedom, has replaced the

external discipline of their lives. Love, to them, is not free for the asking, but free for the earning.

The "New Morality" has been rejected by many of our generation. Some adhere to western civilization mores as they have been traditionally handed down (i.e. through churches and governments) out of frank satisfaction, or fear, or anger. In any case, today's morality is all these reactions, not one or two pro or con opinions. In all cases, the fact is that unless we become victimized mentally or physically we are free to evaluate as we please, "free" in the sense that our minds are largely outside social restriction, "as we please" in the sense that the worst of situations can be left if not bettered. We must be able to view the many views without necessarily compromising or relinquishing our own, while we must be ready, at the same time, to recognize that challenge. And before the "New Morality" becomes a boring topic, we ought to put today's tangible results in the proper perspective and give them the attention they deserve: nothing more, and nothing less. Those who have lost their virginity under the "New Morality", for example, ought to be thought of not so much in terms of loss of purity as in loss of happiness. The latter loss earmarks many "New Moralists." For while we quibble over its newness, comparing it to other movements of other eras, we miss the main impact of the new morality, which is its consequences.

Cinema Employs Shock

Today's movies reflect the "sexual revolution" taking place in the United States. In the 1930's and the 1940's, a man and a woman were not allowed to be shown in bed together, even if they were married. Also, any character taking part in an illicit affair was severely punished before the film ended. The worst profanity heard during this time was Clark Gable's remark to Scarlett O'Hara in *Gone with the Wind*, "Personally, my dear, I don't give a damn!"

Modern movies try to top each other by use of shock. American films face competition from television and from European movies. To combat these other sources of entertainment, our movies turn to sex and violence, and spectacular and expensive productions such as *Cleopatra*. American movies are concerned with forbidden topics of the past, such as drug addiction, homosexuality, and nudity. Many films are based on novels and plays which deal with adult questions and social problems thus turning from family to adult entertainment.

Censorship has become a major problem as movies become more and more liberal. As Thomas Jefferson said, "Whose foot is to be the measure to which ours are all to be cut or stretched?"

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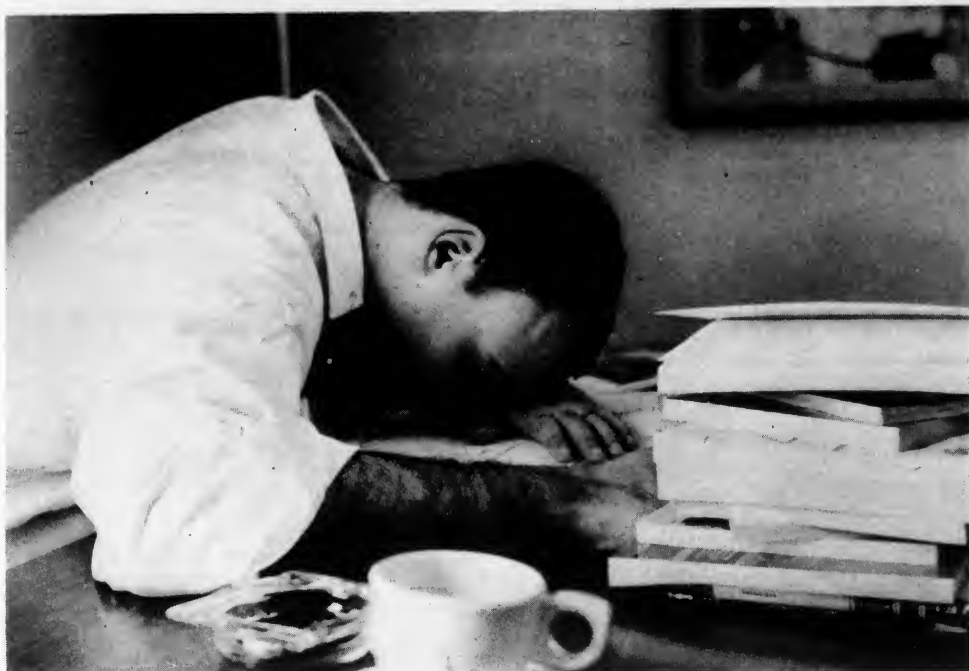
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The Evelyn Wood Reading Dynamics Institute

invites you to a free demonstration of this internationally famous method. You will see an amazing documented film about Reading Dynamics and learn how it can help you to faster reading and understanding.

OVER 350,000 GRADUATES READ AN AVERAGE OF 4.7 TIMES FASTER with equal or better comprehension!

In the 18 years since Mrs. Wood made the startling discovery that led to the development of her unique method, over 350,000 people have taken this course. These are people with different educations, different IQ's . . . students, businessmen, housewives. All of them—even the slowest—now read an average novel in less than 2 hours. You can, too. We guarantee it.

Acclaimed by public figures

In 1962, the late President Kennedy invited Mrs. Wood to the White House where she taught the course, at his request, to members of The Cabinet and the White House Staff.

Senator Herman E. Talmadge, Georgia: "In my opinion, if these reading techniques were instituted in the public and private schools of our country, it would be the greatest single step we could take in educational progress."

Senator William Proxmire, Wisconsin: "I must say that this is one of the most useful educational experiences I have ever had. It certainly compares favorably with the experiences I've had at Yale and Harvard."

So revolutionary—It made news!

Results have been reported in newspapers, Time, Newsweek, Business Week and Esquire. Demon-

strators have appeared on television with Jack Paar, Garry Moore and Art Linkletter.

How is this different from other courses?

Conventional rapid reading courses try for 450-600 words per minute. Most Reading Dynamics graduates can read 1,000-3,000 words per minute. Yet our students don't skip or skim. You read every single word. No machines are used. You use your hand as a pacer. And you will actually understand more, remember more and enjoy more of what you read.

YOU MUST IMPROVE OR YOUR MONEY BACK

We guarantee to increase the reading efficiency of each student AT LEAST 3 times with good comprehension. We will refund the entire tuition to any student who, after completing minimum class and study requirements, does not at least triple his reading efficiency as measured by standardized testing.

**COME AND SEE A FREE DEMONSTRATION
OF THIS AMAZING NEW METHOD THAT
IS GUARANTEED TO TRIPLE YOUR READING
SPEED WITH GOOD COMPREHENSION!**

FREE DEMONSTRATIONS IN FREDERICKSBURG

WEDNESDAY, FEB. 14

or

THURSDAY, FEB. 15

8 P.M.

**FREE LANCE-STAR
COMMUNITY ROOM**

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Fredericksburg, Va.

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INSTITUTES IN ALL PRINCIPAL CITIES THROUGHOUT THE U.S.A.